

THE EXPOSITOR

AND • HOMILETIC • REVIEW



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The EXPOSITOR

and HOMILETIC REVIEW

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CONTENTS



THEIR IDOL

*Little lives are molded daily
By the rules you keep or break;
Little feet move ever closer
To the maze of steps you take.
What you are they never question
Whether you be false or true;
And that boy or girl who watches
Plans some day to be like you.*

*Little hands are ever reaching
For the things your hands first hold;
Little heads are always storing
What their ears and eyes behold.
Will your actions safely keep them
Pure in thought and word each day?
Or your careless conduct send them
On a sordid, Christless way?*

*Little lives are fondly dreaming
Of the years that stretch ahead,
When they take their place beside you
And they walk where you have led.
What you do will be their practice;
What you say will be their speech;
Have you built a strong foundation?
God-like goals for them to reach?*

—GEORGE W. WISEMAN.

An Interpretation	257
Ralph L. Wagner	
Their Idol (Poem)	254
George W. Wiseman	
For The Discouraged	259
A. Wallace Copper	
How Things Grow	266
J. H. Bomberger	
Editorials	261
Hope and Comfort for Today Gospel of Doom	
Church Methods	262
Get Acquainted Plan Ecclesiola in Ecclesia Church Suppers His Life Work What Brought You Growth Miracle	
Sermons	268
Our Tender Grapes William Goddard Sherman Be Still Clarence E. Macartney Your Spiritual Resources W. Franklin Harkey Easters After Easter John L. E. de Papp	
Junior Pulpit	266
Being On Schedule Pleasing The People How Things Grow	
Illustrations, Johansen	276
Book Reviews	280
Topical Index	285
Buyers' Guide	286

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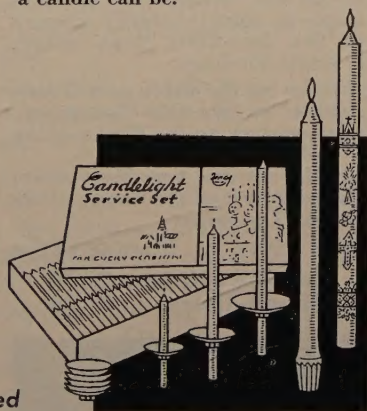
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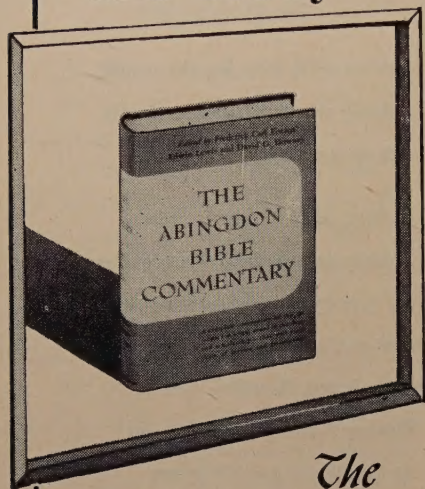
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An Interpretation

REV. RALPH L. WAGNER

THE First Psalm of David is built around a two-fold theme:—the happiness and blessedness of the righteous contrasted with the frustration and ultimate destruction of the ungodly.

In writing this psalm, David is no doubt speaking from personal experience. David was not perfect, and no one realized that fact more keenly than himself.

But he did strive to live a godly, righteous life. Sometimes he slipped and fell, but by the Grace of God he got up again and did better.

David was terribly, terribly human, and because of that fact we find in his life and experience much that can help us in our upward struggle toward the City of God.

Though no names are mentioned, we find the striking contrast between the varied experiences and ultimate spiritual triumph of King David, and the equally varied experiences and ultimate destruction of his unfortunate predecessor, King Saul.

Unquestionably this man Saul "got off to a good start." Physically, he stood head and shoulders above all the men of Israel. That was an asset, particularly in those rugged times when so much depended upon reach and strength of arm.

Saul also got off to a good start spiritually. In the beginning he was commendably humble and modest. He hid himself among the stuff, the camp equipment, when the Prophet Samuel came seeking him to anoint him as the first King of Israel.

Having been anointed for that high office Saul, at first, was spiritually uplifted and found in the company of the School of the Prophets, prophesying and testifying for Jehovah God, so that the people exclaimed in amazement, "Is Saul, also, numbered among the prophets?"

At first Saul was valiant in battle, marching at the head of his troops, leading every onslaught. No need for him to hold his helmet aloft on the tip of his sword for his followers to know his front-line position.

Ah, no, his helmeted head and brawny shoulders stood out above the host and inspired the hearts and strengthened the hands of the men in the ranks. They knew, they could see, that they were being lead by "a champion."

Philadelphia, Pennsylvania

And then the inevitable happened. The enemy showed up one day lead by an even bigger man, a champion called Goliath of Gath, who stood head and shoulders and more above King Saul.

Poor Saul failed to realize that "one with God is better than a thousand." He was unaware of the vision of Elisha's servant, when it was two against the hosts of the Syrians.

Saul seemed unaware of the thrilling experience when, at the prophet's word, the young man looked up and beheld "the mountain filled with horses and chariots of fire round about Elisha"—the spiritual forces which were to enable these two to prevail against the thousands from Syria.

Poor Saul was thinking and acting wholly on the physical plane. When mere physical strength and stature is faced with greater physical strength and stature, the lesser, in this case, backed down in dismay.

So when the man-mountain Goliath strode forth into no-man's-land and shouted his taunts and threats and sounded his challenge, "Give me a man to fight with me," mighty Saul, like his men, trembled in his tent.

That was bad business for Saul, and even worse business for the armies of the Lord. And then Divine Providence intervened.

There was a godly man named Jesse, whose sons were in the service, except one. That one, a little lad named David, was too young to enlist, and so he'd been left at home tending the sheep.

Now something starts Jesse to thinking. "I wonder how the boys are?" "I wonder how the army is making out in resisting the aggression of the ungodly Philistines? There's been no news from the front for a long time."

I'll say, there was no news from the front! Censorship could not afford to let the humiliating facts become known back home. The fact that mighty Saul and his valiant men were stymied, completely stalled and buffaloed by a big-bruiser named Goliath of Gath!

Father Jesse is uneasy. He just can't stand the suspense any longer. He's got to know, and the only way to find out is for someone to go up to the camp. Jesse is too old to undertake so arduous a journey. The older sons

and the hired hands are in the service. There's no one available but little Davy.

But David is just a lad, slender and immature, and yet, come to think of it, has he not already demonstrated that he is able to take care of himself? Young as he is, has he not already killed both a lion and a bear in defense of his flock?

No one knew what was happening in the high pasture until Davy came home; the first time, with a lion's mane; and the second time, dragging a bear-skin behind him!

Davy's the one to go. He's got courage, and stamina, and strength beyond his years. He's fearless, he trusts fully in the Lord, and the Lord surely will go with him and watch over him.

David's mother has something to say in the matter also. Her confidence in the lad is equal to that of her husband, and she has no objection to her boy undertaking so dangerous a journey.

But for some time she has been worried about the older boys. She's sure that they are not getting enough to eat, or at least not the right kind of things to eat. "Army rations are no good for growing boys," says Mom.

So if Davy is to go up to the camp to find out how things are going, Mother will send with him a basket of her own home-baked biscuits, and some of the sweet dried corn, and some cups of her own home-made cottage cheese. That will sweeten their stomachs for sure!

With a mother's fine intuition and foresight she puts ten extra cups of cottage cheese in the basket to be presented to the captain and thus insure David's immediate admission to the camp and prompt contact with his three brothers.

With basket in hand and no protection save a sling-shot, David begins the hazardous journey. Eventually he arrives at "the Valley of the Shadow of Death."

He finds the Army of Israel entrenched in the foothills on the western side, and across the valley the host of the Philistines entrenched on the eastern side.

In between lies "no-mans'-land," to be entered in daylight hours only at the risk of one's life. As he walks along, David's eyes are fastened upon the menacing lines of the Philistines across the valley.

At one point in their line there seems to be some sort of disturbance. Some large object is moving out from the line toward the middle of the valley.

What is it? It can't be an elephant, for it is walking upright. Could it be a huge gorilla in

armour, trained to carry a spear the size of a wagon tongue? "Now, I've seen everything!" says David to himself.

As the monstrous thing reaches the middle of the valley it opens its mouth and bellows, "I defy the armies of Israel, this day; give me a man that we may fight together!"

Well, what do you know? It isn't a gorilla in armour. It isn't a huge bear, trained to walk like a man. It's a monstrous human being, the Philistines champ, and he is defying the armies of the Living God!

David is more shocked than scared, and he is ashamed as he sees the soldiers of Israel trembling and fleeing at the mere sound of Goliath's voice.

With hot indignation he turns to the fleeing men and exclaims, "Who is this uncircumcized Philistine, that he should defy the armies of the Living God?"

One of David's brothers is approaching and overhears what is said, so he chides David and tells him that he should have remained in the wilderness tending his sheep. It is personal pride and mere curiosity to see a battle that has brought the boy to the camp, says big brother.

But David is too deeply stirred to remain silent. This is God's cause! The unanswered challenge is a reproach upon the armies of Israel. Something should be done about it!

And so he keeps on saying to all who will listen to him. "Who is this uncircumcized Philistine, that he should defy the Armies of the Living God? Is there not a champion among the hosts of Israel who will answer this challenge and take away our reproach?"

As was to be expected, this kind of talk finally was reported to the king. If his brothers couldn't make him understand the situation, surely the king could. It was bad enough to listen to the taunts of Goliath without having their courage questioned by this kid-civilian!

So David is summoned to the tent of King Saul. Has he been brash in his talk heretofore? Then listen to what he has to say to the king himself:

"Let no man's heart fail because of him (meaning Goliath); thy servant will go and fight with this Philistine!"

The king might well have been angered by this presumptuous speech, but he evidently considers the source. It is just an inexperienced boy "talking-big."

With surprising patience and kindness the king says, "Son, you don't understand. You can't go out against the champion of the P 1-

(See page 28.)

FOR THE DISCOURAGED

A. WALLACE COPPER

THE fact of failure is in itself not devastating. There are millions of persons who have failed, but out of their failure has arisen something far more wonderful than they have ever dreamed. Not any one of us has always succeeded. Upon reflection we realize that many of the things in which we have failed have taught us more valuable lessons than things in which we have succeeded. When Bruce Barton was a young man he lost his position, and with it sixteen hundred dollars back pay. Feeling discouraged, he was invited one night by a neighbor, for a walk. The man was the president of a corporation. Naturally Bruce Barton thought his friend was going to offer him a position. To his amazement his neighbor said to him, "Bruce, you have had a tough break. However, you are fortunate. You have learned early that life is not easy. Some people don't suffer shocks until they are fifty years of age. Whenever failure comes it is a crisis. You either escape into bitterness and frustration, or move on gloriously in courage." Barton declared that such advice gave him insight, and in spite of the many failures he has experienced, he has with God's help moved on gloriously.

It is not failure that is so destructive, it is discouragement that leads to frustration and ends in bitterness that ruins. It is what we permit failure to do to us that really counts. So many people when they fail say they are finished, that there is no hope for them. They declare they have had their chance in life, and there are no more chances. A thorough-going realist as Marshall Foch once said that morale was more important than material. He declared that when morale goes the army goes. When a person loses his nerve he is apt to go to pieces. He can't sleep. He can't eat. His burden is too heavy for any man to bear. He wishes he could die and be done with it all. When a man is so discouraged, he would like to die, what he needs is more courage with which to live.

Persons who are in the grip of frustrating discouragement have so limited their horizon that they cannot see what God has placed at

their disposal so the soul can be restored.

I

When a man has lost his nerve and is discouraged, he needs a friend. God has provided the possibility of friendship, and through such channels He is able effectively to help us. To a friend who had just lost his wife, Tennyson sent this brief letter. It read: "I was the other day present at a funeral, and one of the mourners reached me her hand silently almost over the grave, and I as silently gave her mine. No words were possible. This little note, which can do really nothing to help you in your great sorrow, is just such a reaching out of the hand to you to show you I am thinking of you." Did it help? Of course it did. That simple reaching out of a hand across an open grave, that occasional word of understanding and sympathy, may at times mean everything to a man. It may be the one thing he supremely needs to restore his soul.

Make no mistake about it, there are times when the very stoutest of human spirits needs comfort and encouragement. When Margaret Gladstone died, her husband, Ramsay MacDonald, wrote a little memoir of her which was privately printed and which, among other significant statements, included this: "Weary and worn, buffeted and discouraged, thinking of giving up the thankless strife and returning to my home and children, I would flee with her to my Buckingham home, and my lady would heal and soothe me with her cheery faith and steady conviction. She would send me forth to smite and be smitten, and fight my battles in the world."

Ramsay MacDonald did not say his wife gave him merely comfort, but courage. She did not condone his momentary weakness, his desire to give up politics, "the thankless strife," and return to his household shrine. She revived his courage, and sent him forth a stronger man.

In so many instances exactly the opposite has been true. I think of a man who said his mother always gave him comfort instead of courage. One of the greatest services any woman can render to any man is to give him courage when he comes to her in his hour of need, weak and weary, wanting comfort. By all means let her comfort him. Let her heal and

soothe him, but with a cheery faith and steady conviction that the battle of life is worth fighting, and where he needs to be is right in the thick of it. Many a person in the hour of discouragement has been reminded by a friend of the gifts God has given him, and the things that await him if he will rise. After it is all over, and he has arisen, he has said to his helpful friend, "God sent you to me." Friendship is one of the means God has provided by which the discouraged can be strengthened.

II

Another means God has provided by which the discouraged can be strengthened is, not only by a great friendship but by a great faith. A man who is discouraged is in the grip of fear. He has lost confidence in himself, and does not believe anything can help him. He feels alone in the world. To overcome discouragement he must get rid of fear.

It is easy to say a discouraged and fearful soul should be given "a good talking to." You may call his attention to the deplorable fact that his fear is weakening him, taking the heart out of him. You may tell him his situation is difficult, but he could face it better standing up than lying down. However, suppose in spite of all you said, your friend seems utterly powerless to do as you suggest.

When a man is in the grip of a discouraging fear he needs a redeeming faith in life. When Carlyle believed the universe was dead, "one dead, immeasurable steam engine rolling on in its dead indifference, to grind him limb from limb," he contemplated suicide. When he learned to think of the universe as being alive, the living garment of God; when he cried out, "O Heavens, is it He then that ever speaks through Thee, that lives and loves in Thee, that lives and loves in me," he recovered his courage. When we come to the place where we realize we are not alone, thank God is ready to strengthen us for a new adventure that may prove to be more wonderful than any yet experienced, we get rid of fear by the expulsive power of a great faith that is able to sustain.

III

God has put at our disposal the lives of men to show us that He is waiting to help us rise from failure and to enter upon a great experience. In 1848 Edward Trudeau was born in New York City. Many in his family had been physicians and as time passed he decided to follow in their path. After graduating from medical school he studied in Europe for a year. Well fortified with knowledge, he came back to New York City to begin a general practice. It was not long until he became ill. Examination showed he suffered from tuberculosis. In

fact, two-thirds of his lungs had already become affected.

Following the advice of physicians, he gave up his practice and started for Saranac Lake in the Adirondacks. Upon arrival, he was so weak that he collapsed in the hotel and had to be carried to his room. Surely the picture could hardly be darker. It would have been so easy for him to have given up in discouragement and have said, "There is no hope."

However, Dr. Trudeau was a man of prayer. He believed God had something for him to do. To the amazement of his friends he responded to treatment and became stronger. He realized, nevertheless, that he could not venture from the Adirondacks. One day he began to reflect upon the many people who were suffering from tuberculosis. How wonderful it would be if a means was made possible for them to be strengthened and cured.

He declared it was with God's help that he started a sanatorium. He gave forty-five years of his life to the building of one of the finest hospitals in America for the treatment and cure of tuberculosis. He could have said when stricken that he was finished. But God was waiting to strengthen him for a new undertaking which would be far more wonderful than he had ever dreamed.

In 1842 S. H. Hadley was born in Ohio. Many of his forebears had been physicians. He decided to follow in their path. However, along the way he developed a fondness for drink. At first he was its master, but later it became his master. Due to his weakness for drink he could not pass his medical studies. So he failed.

One day he was sitting in a saloon in Harlem. He had no money, no friends, and no place to live. He had always said if he ever arrived at such a place there was a home for him at the bottom of the river. However, that morning he lacked both the courage and physical strength to fulfill his conviction.

That night he walked into Jerry McCaulley's mission and sat in the front row. He heard McCaulley tell of how he had overcome drink. He declared God had given him the strength to do what in his own power he could have never done. At the conclusion of his address Jerry McCaulley asked if there were any who wanted to overcome drink to come forward and kneel with him at the altar, which was crudely built. Sam Hadley went forward. He said, "When I knelt at that altar I prayed, 'O Jesus, please save me from drink.'" While at the altar something happened within him. He be-

(See page 282)

The Editor's Columns



Hope and Comfort for Today

The worst noises are noiseless. I mean, not the noise of the rolling thunder, the crash of collision, shots being fired, but the noises heard only inside the heads of the guilty frightened people.

The worst poisons in the world are not those in bottles, capsules, carboys,—but those which work on men's minds,—such things as doubt, fear, grief, guilt.

These are pandemonium days, poisonous days, brain-bursting, heart-breaking, soul-destroying days. Some wisecracker has said that modern man thinks he is God but has himself psychoanalyzed to find out why he feels like the devil.

Now hear the Word of God. "Whatsoever things were written aforetime were written for our learning, that we *through patience and comfort of the Scriptures might have hope.*"

The whole Old Testament tells us one thing, "He is coming." The four Gospels tell us just one thing. "He has come." The Epistles and Revelation tell us this one great thing, "He is coming again." What greater hope and comfort can we have today than to know and believe that the Eternal is an Ever-coming God? The same, yesterday, today, and forever."

The most comforting thing in the past is the Incarnation. God has been here among us in human form, knows all about our lostness by personal experience in time, and has *done* something about our plight.

The most comforting thing about the present is God's perpetual coming, "to pour fresh life on every part, and new-create the whole." The most hopeful thing about the future is that He is coming again,—not in deep humility as the Babe in the Manger but with power and great glory to judge the nations and separate the sheep from the goats.

Now let a few of the truly great souls tell what power lies in good words to bring comfort and hope today:—

- Milton. "Apt words have power to 'suage the tumours of a troubled mind.'"
- Johnson. "Whatever enlarges hope will also exalt courage."
- Emerson. "There is no calamity which

right words will not begin to redress."

- Jeremy Taylor. "Nothing so establishes the mind amidst the rollings and turbulence of present things as a look above them and a look beyond them!—above them to the steady and good Hand by which they are ruled:—and beyond them to the sweet and beautiful end to which by that Hand they will be brought."
- Herrick Johnson. "If God is a reality, and the soul is a reality, and you are an immortal being, *what are you doing with your Bible shut?*"
- Job. "Your words have kept men on their feet." (Moffatt translation).
- Isaiah. "That wilt keep him in perfect peace whose mind is stayed on Thee."
- Paul. "Wherefore comfort one another with these words." (Is Paul balancing words against life's greatest tragedy? Yes. Whose words? *The words of God!*)

"THE WORDS THAT I SPEAK UNTO YOU THEY ARE SPIRIT AND THEY ARE LIFE." Jesus.—*Paul Wagner Roth.*

A Gospel of Doom?

MUCH of our contemporary life moves under the spell of doom. To read some of the comments of modern writers one would conclude that there is nothing to hope for except to wait for crack of doom. The present situation lends itself to this kind of thinking. It is an age of atomic power, the creation of mighty weapons of destruction, and the writings of scientists concerning undreamed of powers yet to be discovered. Literally, millions of people have come to believe that "there is no place to hide."

Sometimes this idea creeps into our preaching. Eschatology takes on the tinge of an inevitable doom, not so much that awaits the impenitent, but a sheol that will engulf all souls, saints and sinners alike. This tragic situation, with man standing on the edge of a volcano, prompts the question, Is there survival? If an eruption comes, where shall we

(See page 282)



THE CHURCH AT WORK

Get-Acquainted Plan

A plan to bring the members of Mt. Carmel English Lutheran Church, Minneapolis, together was introduced by the Rev. Mr. Paul H. Waldschmidt, and his wife, by dividing the membership up in random groups of 50. Each member received an invitation by telephone to attend an evening gathering, dated two weeks after the call. Each meeting lasted from 8 to 11 P.M., with three meetings a week until the whole membership had been contacted and "fellowshipped". Guests at each gathering were greeted by the pastor and his wife as they arrived; name tags were distributed, and group entertainment planned to "break the ice," took up the early part of the evening.

When everyone had been "tagged" and identified, there was a discussion period in which everyone was invited to take part; after the home church program discussion, a questionnaire was handed to each guest, inviting suggestions and views on plans and projects. The evening ended with cake and coffee. 92½ per cent of the membership responded to the invitations.

This plan was tried out in a western New York Presbyterian church some years ago, with 20 members invited to each gathering, according to the addresses of the membership. Some of the gatherings appeared to have brought good results, especially where people knew one another even slightly. Where the majority of those invited to a gathering were strangers to one another, there was a lack of *warmth*.

If such gatherings were followed up with invitations for "get-togethers" with groups until the members had shaken-one-another's hands in all sections of the parish, and could actually identify the members with the names, occupations, etc., it would be a step forward.

Asia In the World Today

Pamphlets on conditions in Asia, in which all thinking people are vitally concerned, may be obtained free by writing to Committee for

Free Asia, 105 Market St., San Francisco 5, Calif.

Citizenship Day, Sept. 17

President Truman set aside September 17, 1952, as Citizenship Day to commemorate the signing of the Constitution on that day in 1787, and the attainment of citizenship by naturalization, as announced from Washington, D. C., on Friday, July 25, 1952.

Who Are The Guilty?

In his volume by the above title, Dr. David Abrahamson, (Rinehart, \$5) a Norwegian-born psychiatrist now working in this country, quotes some hairraising statistics issued by the FBI. There were some 16,500 criminal assaults committed in the US in 1950; in N. Y. state alone, an estimated 600 sex offenses are committed every day; there is equally disheartening and disturbing data for homicide and other major crimes. Everywhere in the U.S. the trend seems to be towards greater criminality.

The self-respecting citizen asks himself why this is so? and what can be done about it? Dr. Abrahamson answers both questions in his book, "Who Are the Guilty?" In a negative way, we are all to blame, and the author of "Who Are the Guilty?" tells us that reforms are needed in the care and training of children, and the treatment of delinquents.

Pledged To God's Ministry

Three young men from First Lutheran Church, West Allis, Wisc., are students in Northwestern Seminary, Minneapolis. "What a marvelous thing that these young men of our congregational-family have chosen to give themselves to their Lord in this special service," writes the pastor, J. W. Jacobson, "and to help and encourage her three sons while in the seminary, First Church has promised to give each one of them \$100.00 each semester."

Do we hear of other congregations who are encouraging their young men to enter the

ministry? and back them up with prayers, encouragement, and material aid? There is a great shortage of ministers, in the face of phenomenal growth in population.

Selections from the Letters of John Wesley

More than 2,600 of John Wesley's letters have been collected, and from some three dozen of these letters, J. Manning Potts, editor of "The Upper Room," arranged and edited excerpts on such subjects as faith, prayer, bodily health, perfection, love, victory over suffering and sorrow, and such unChristian practices, as fretting, anxiety, pride, prejudice, inordinate affection, disputing, religious gossip, coveting riches and *almost* Christian behavior; these are now available in booklet form, 40 pages, 10c a copy, from The Upper Room Pub. House, 1908 Grand Ave., Nashville, Tenn.

In these excerpts one can see John Wesley, the preacher, the seeker after the devotional life, and sincere man of God, who led the movement which has affected all Protestantism, out of which grew the Methodist Church, and who historians say changed the course of English history. This booklet is similar in format to others in the series, "The Practice of the Presence", "The Imitation of Christ", "Martin Luther's Table-Talk", etc. You will profit by reading the excerpts from the "Letters of John Wesley."

A Gold-Mine of Methods Ideas

Are You Seeking Methods Ideas, or "How To Do Its" in administrative, pastoral, or preaching areas of your work? Copies of The Expositor, dating from 1910 on, combined with card index of 30 or more years of individual issue-content, are available from Rev. A. D. Parker, 518 Pawling Avenue, Troy, N. Y. Please inclose stamped, correctly addressed envelope with your inquiry, and make offer on full set. Please do not send postal cards.

Ecclesiola in Ecclesia

"A little church within the church," that is what we now have in our Assembly rooms. It is used by our Kindergarten to help prepare little people for church attendance when they grow older. It was the idea of Miss Dolores Klatt. She believed it would be useful in impressing the lesson of proper behavior while at worship. The children greatly enjoy "going to Church" just like their parents upstairs.

The little "Church" is made of "brick" walls around an area of about 12 by 14 feet. There are a dozen benches, an altar with cross and candles, and religious pictures on the walls.

The parents of the kindergarten children are invited to visit this department and see their little ones "going to Church." One may look over the walls and watch "The Service." You may also find it in your hearts to thank these teachers who give so much time and thought to instructing your children in such an important matter as the worship of God.

When our Lord said "Suffer little children to come unto Me," He meant them to come as little children, not as grown-ups. He also said that except we become as little children we cannot enter the Kingdom of God. Adults are very impatient with the normal and natural behavior of little children when their conduct disturbs things in the home and especially in Church. "Children are supposed to be seen and not heard." High authorities on liturgical propriety and practice seem to have so steeped themselves in their subject that they forget they were once little children,—restless, noisy, uninhibited, and often embarrassing to their elders. But Jesus said to Peter, "Simon Peter, lovest thou Me? FEED MY LAMBS." That is what we are trying to do in our Ecclesiola in Ecclesia. —*Epiphany Call, Milwaukee, Wisc. (Feb. 1952)*

Promotions and Rally Day Supplies

Special Day cards, program booklets, souvenir tags, Rally Day Buttons, are available from Standard Publishing Company, Goodenough & Woglom, Thomas Cook & Company, and will increase your attendance if secured in time.

Best Bible Verses

The new volume, "Best Bible Verses" by H. H. Halley, containing the cream of the Scriptures is now available, and contains choice passages from the various books of the Bible, and, in the second part, verses on topics, well indexed so the reader seeking verses on specific topics like "labor, joy, suffering, stewardship, love, prayer, profanity, quietness, etc." can turn to the pages indicated in the index. Pocket size, contains 648 pages, \$2.00 neatly bound. This book, with Halley's "Pocket Bible Handbook", will be constant companions in the daily program of the pastor and preacher. They would make priceless gifts to the members

concerned over present world conditions, because they would provide ready access to the Scripture verses concerned with specific concerns.

Choosing His Life Work Through God's Will

When Sam VanderMeer was 19 years old he knelt by a kitchen chair in his Paterson, New Jersey, home and asked God to direct him into his life work.

He soon found himself in "Bloody Breathitt County" at Morris Fork, Kentucky. He taught school, built a church, sent his young people to college and changed feuding into neighborliness. His Christmas celebrations last a week.

The life story of Uncle Sam and Aunt Nola, as the Mountaineers call them, and of 15 other heroic rural pastors is described in a 94-page bulletin which is being distributed by the Rural Church Department, Drew Seminary, Madison, New Jersey. These stories of great pastors present a challenge to young men to give their lives to similar Christian work.

Each evening at dusk the vesper bell rings out from the steeple of the little brown church at Morris Fork. It is the prayer bell. The woodsman lays down his axe. The traveler stops. In cabins, fields and creek bottoms the people bow their heads.

"And Heaven breathes where once was hell,
While all the valley stands at prayer
and hears the bell."

Church Suppers

Church suppers stand at the top of the list as far as numbers are concerned. Sixty-five percent of the 341 churches studied by the Rural Church Department, Drew Seminary, Madison, New Jersey, gave suppers for the purpose of earning money. The people donated \$49,933 to their churches this way, and 7,840 women cooked, waited tables and washed dishes.

The fellowship value of these suppers was very high. Church people like to eat together.

The money value, however, was very low. The average gift per woman worker per year was only \$7.24. This was not really a labor gift but mostly "donated food". For example, Mr. Smith buys \$5 worth of food. Mrs. Smith prepares it for her family of five. They carry it over to the basement of the church and eat it and pay another \$5 for it.

This 72-page study describes the various kinds of labor gifts of 30,941 people to their churches in 44 states and 23 different denomi-

nations. It is being distributed on request for 30 cents handling charges.

The pastors are unanimous regarding the harmful effects of church suppers for raising money.

"Thumbs down on church suppers to raise money" said one Nebraska pastor. "People get to thinking of the church as a monetary institution."

"I detest the idea of a church being turned into a clothing store or a restaurant", a Michigan pastor stated.

"Long hours for the women and small returns", reports a Massachusetts pastor.

"Labor donated at a church supper," says a Pennsylvania pastor, "hardly has the value of a love-offering, and such a labor donation seldom moves the wheels of the Kingdom."

Prayer on One's Birthday

Almighty and most merciful Father by whose providence my life has been prolonged, and who hast granted me now to begin another year of probation, vouchsafe me such assistance of Thy Holy Spirit, that the continuance of my life may not add to the measure of my guilt, but that I may so repent of the days and years passed in neglect of the duties which Thou hast set before me, in vain thoughts, in sloth, and in folly, that I may apply my heart to true wisdom, by diligence redeem the time lost, and by repentance obtain pardon, for the sake of Jesus Christ. Amen.

—From Doctor Samuel Johnson's Prayers—
A.D. 1757.

Do You KNOW What Brings People to Church?

Under the heading, "What First Brought You?", a questionnaire was handed to every worshipper in the church on a specific Sunday morning, in one of our western Pennsylvania Methodist churches.

All the answers were revealing to the pastor and church council, but one of the most revealing and most heartening was the fact that the greatest number came because they had received a friendly invitation from a neighbor or acquaintance. The answers were tabulated, and the results were so convincing to the membership and pastor that the "friendly personal contact" brings in the people that it was merely a matter of organizing the groups to continue this vital and necessary part of every Church program. Do we actually know how many new people, yearning for personal contact, there are in our immediate communities? An evening or two a week of "seeking out"

these neighbors and inviting them to join in the activities of the Church would bring unbelievable results, if enough "seekers" could be interested and filled with the Holy Spirit to keep up the assignment.

Why would it not be a healthy change for Christians to cease worrying about world wars, flying saucers, atomic bombings, communists, and give our time and energy wholeheartedly to carrying out God's will for this year of our Lord, in so far as we are given the grace to understand our individual commissions? Instead of finding it necessary to take sleeping pills, or visit psychiatrists, most of us would learn that

Choir Robes

Worshippers throughout the country have long been accustomed to the conventional black, one-piece, full-flowing choir gown, and the growing popularity of brightly colored choir gowns during the last 30 years has kept pace with the increasing number of choirs within

the determination to carry out God's will in our daily living would absorb our abilities and thought to a degree that would bring on refreshing sleep, renewed zest for life, absence of worry, and the satisfaction of knowing that God can do a better job of keeping our beloved nation out of entanglements and wars than we can, thus leaving us time for earning our living, and carrying out His assignments in addition. Let us explore this area of the teachings of Jesus, and determine to give our present "worrying time" over into His hands wholeheartedly to make His Name and Love known to every—EVERY—person in our local communities.

gown, and the result is the use of color where it is believed to enhance the impressiveness of the Choir's function as a vital part of the service, whether all men choirs, all women, mixed adult, youth or junior.

E. R. Moore Company, with 45-years of experience in tailoring choral gowns, provided



Left to right: The Caroler, in red and white, copy of Dickens' costume; The Harmonic, in Royal Purple, featuring unique pointed, satin-lined sleeves and matching Canterbury Cap; The Dover, white surplice and black cassock popular with intermediate groups; The Angelic, an original Moore gown especially for small children, in Peacock Blue.

the individual church membership of many of our active churches, some churches having as many as 5 or 6 choirs.

Realization of the emotional and psychological affect of color, combined with the mood of the musical selections offered, have taken precedence among many church leaders over the use of traditional black, full-flowing

a "choir gown style revue" to the thousands of delegates from churches throughout the country attending the Int'l. Churchman's Exposition in Chicago in May, 1952. Pictured here are 4 of the 8 exclusive Moore Gowns modeled, each fashioned from styles centuries old.

Through manufacturing facilities in three states, and representatives in all 48-states, E.

R. Moore offers a number of styles designed especially for Adult and Junior Choirs; 81 different colors in various fabrics, laboratory tested to guarantee permanent color beauty, with made-up samples of all styles available on request to any group considering the purchase of gowns.

The Advertisers' Index on the last page of The EXPOSITOR, lists the names and reliable gown manufacturers only. Readers are assured of totally dependable merchandise and courteous dealings from all of them.

How Things Grow!

I wanted a big ear of golden corn the other day to use as a concrete text. A note to a good friend, a hundred miles way, living amid Ohio's rich cornfields, brought me just what I wanted. The husks were still encasing it. The rows, about a score of them, were as straight as a string, with about 50 grains in each row, set firmly and regularly as well groomed teeth. That means that this ear of corn had one thousand grains.

And yet, less than six months ago the thousand grains were all packed away, potentially, in one grain.

And that is not all! There was probably another such ear on the same stalk, maybe a little smaller, or even a little larger. If it was the same size, it means that the increase was nearly 2,000 grains. If I plant 1600 of those grains next year and only half of them send up stalks and those stalks average but *one* ear each and the grains in each ear average 800, then in eighteen months my one grain will have increased to 1,280,000. Let us assume that I feed 280,000 of these to turkeys or chickens, and plant a round million, and raise 800,00 stalks with 1,000,000 ears on them, with 800 grains each. In 30-months, my one grain of corn will have 800,000,000. If I had been less conservative in my estimate, this would have reached the billion mark—all from one grain in thirty months, barring accidents of wind and weather. How things grow!

Talk about miracles! Why they are "not in it" in comparison. What we look upon as miracles merely take a little less time. Anyone who sits in this audience here and looks at my golden ear of corn, hanging suspended before me by its turned-back husks and with neatly combed out silk, and stumbles at miracles, thinking them impossible, goes a long distance out of his way to find something to deny or argue about, or speak of as unbelievable.

I read a few days ago of a Connecticut farmer, who, coming in from his fields one day, felt a potato in his pocket as he reached the

house. Half jokingly he tossed it to his 12-year-old son, saying, "There, Will, plant that and you may have all that you can raise from it until you are of age." The lad took his father at his word, planted the potato and planted all he got from its few, well-fertilized hills the next year. The fourth year brought him 400 bushels, and the father, seeing that the planting of the eyes of 400-bushels of potatoes would preclude the planting of anything else on his farm, paid the boy generously to break his contract. However, both had learned a lesson, miracles of growth and change do happen right before our eyes, if we just keep them open.

The oft-used illustration of a "month's Cumulative Giving" is to the point. Possibly your church has a troublesome debt, holding it back in its plan of service, or your church is in need of a new piece of equipment, or an additional building. Mayhap, you need a home for the aged in your community, or a home for homeless children. Here is an interesting and simple way to raise the needed money, using the same method as the grain of corn used. Get one hundred members to agree to give *one cent each* on the last day of the month, and—then on the first day of the next month double it, giving two cents each; on the second day, double that, and so on through the month to the second last day, just 30 days! Now, keep only the gift of the last day of giving, and return all the rest for the 29-days to the givers, as you will not need the gifts for the 29 days,—just the final day.

Are you a mathematical genius who can tell us off hand how much money there will be in the fund,—if one hundred members agree to do this? Well the figures appear like a miracle, because the gifts of one hundred members for the 30th day only will be \$1,072,431,104—a trifle of some seventy-million more than a billion dollars, which will not only pay a troublesome debt, and provide new buildings, and equipment, but it will leave a snug sum for any other needs you and the membership may come upon. And then some slow-witted people doubt that God can work miracles!

What is true in the realm of the animate and inanimate is, even more strikingly true in the sphere of our spiritual life. Plant a germ of truth in a young life and let it grow if you want a tremendously significant object-lesson, demonstrating this great fact of *the hundred-fold harvest*. It is needless to remind the preacher and the teacher with what splendid dignity this principle invests their work. That exquisite gem which was given to the world

by a Cleveland poet, Sarah K. Bolton, tells it in words that leave nothing to be added—

He built a house, time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but its name is not
In any tablet graven, or where rust
Can gather from disuse, or marble bust;
He took a child from out the wretched cot,
Who on the State dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy to manhood grown became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night,
When darkness deepens; every noble deed
Lasts longer than a granite monument."

—J. H. Bomberger, in an early volume of *The Expositor*.

JUNIOR PULPIT

Being on Schedule

There is a time in the life of each of us, when we must stand on our own feet, make promises, accept promises, keep promises, without depending on anyone else. Time to go to school, and much as we may wish it could be put off a day, an hour, a week or month, we know it is time to go NOW, and we have the choice of doing what we *know* we must do, or turn our backs on the fact, and run away from it. Yes, some of us do that often; some of us do it just once in a while, but the fact is that we don't feel very good after we have run away from fact.

We have examples of this "running away" from reality, from things we have undertaken, or have promised to do, or must do simply because it is part of our lives, and will continue to be. We have one great example of this in the story of Peter, while Jesus was teaching the disciples the things that are important in life, and which they in turn were to teach to many, many others. One can't teach to others what one has not learned oneself, so Jesus kept on trying to teach Peter, no matter how many times he failed to learn the truth. We all recall the story of how Peter and the others had pulled in their nets, after a long day of trying to catch fish; Jesus approached and told them to "cast out their nets."

Let us read the story in the Gospel of John. (Read John 21). As we think of the number of times Peter, who walked and talked with Jesus, failed to live up to what he had promised to do, and how often Jesus forgave him, and started all over again, we know how hard it is for any of us to do this, how often we need to be forgiven, and start all over again to learn the real lesson of life,—that we must recognize our duty, and be there to do it when the

times comes. Did Peter learn this from Jesus? Yes, after many, many trials, just as we all learn things that matter. Peter learned so well, that he did what Jesus wanted him to do, even though it cost him his life. Yes, Peter was able to face up to any problem, after Jesus had taught him, and sent the Holy Spirit to help him, just as we shall be able to do it, after we learn how, and seek the help of the Holy Spirit. No, we may not need it so much on a fishing trip, but we need to live up to what is right and honest in our dealings with others, every hour of the day, and we *can* if we stick to our faith in Jesus, and let the Holy Spirit help us.

Pleasing the People

A English pastor tells the story of asking the scholars in one of their Sunday School classes to write their ideas on the question, "If I were a minister?" Many helpful and instructive ideas were found among the answers to the question, and one beautifully written note said, "If I were a minister, I would try to please my people . . ."

This reminds us of the number of worshippers who say to the pastor on leaving the service, "I enjoyed your sermon." One wonders if we really believe that the Church of Jesus Christ was brought into the world some 1952 years ago to "please the people" or to preach sermons that "hearers enjoy." What is our honest opinion about this, when we think of the life of Jesus, as we study it in our Sunday School classes, and read it in our Bibles. Did Jesus, Himself, try to please the people? or did He try to teach them what God the Father sent Him here for, that is to make us (the people) conscious of our sins, and our need for changing habits, and be worthy of forgiveness. Do we earnestly believe that Jesus would have given His life on the Cross, just to please the people? and that the disciples who continued preaching what Jesus had taught them, would have given their lives to this, many as martyrs, just to please the people?

No, none of us actually believe this, although many church members would like to believe it. Jesus came to this earth, and lived with the members of the family, in a community, just as each one of us came and live. As He grew in "wisdom and stature" he left his father's carpenter shop, and preached to any and all who would hear what His Father had sent him to preach,—that is what we must believe, and what we must do, how we must live, in order to be worthy of Salvation, when we are ready to be called into the next life. Did Jesus

(See page 279)



THE PULPIT

OUR VINES HAVE TENDER GRAPES

WILLIAM GODDARD SHERMAN

Text: "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."—Song of Solomon 2:15

IN BOTH the Old and the New Testaments the religious life is portrayed metaphorically as a vineyard. Jesus said that He, Himself, is the vine, and that His followers are the branches. In the Song of Solomon the same metaphor is used. The grapes are the fruits of the godly life, and the foxes are the sins which destroy the fruits.

Our vines have tender grapes. The fruits of the Christian life are delicate; they are easily destroyed. The world about us is full of little foxes that are constantly seeking to destroy the fruits of the faith.

One of the first things that captures our attention is that the need is for protection from *little foxes*. Why not the big foxes? Surely they are more violent and more destructive than little foxes. And herein is a great truth which every Christian needs to consider carefully. The big foxes—the heinous sins—are largely absent from the lives of Christian people. We are, for the most part, respectable, law abiding citizens.

It is easy for us to keep the Commandments which have to do with the gutter sins. We are not in the habit of stealing, nor of committing adultery, nor of killing. These are the big foxes, and our vineyards are free of these menaces.

But the little foxes! They present a real threat to the Christian's vineyard. They come stealthily, unheralded, unannounced. They are clever in their quietness and satanic in their subtlety. They destroy the fruit of the vineyard before one is even aware of their presence.

No vineyard is entirely free from these little foxes, and thus by God's grace we need to build more sturdy fences of faith to protect our vineyards from these enemies. For our vines have tender grapes.

*New Bethlehem U. P. Church,
Aliquippa, Pennsylvania*

Pride

Here is a little fox that sneaks into the vineyard of many a Christian. And what tremendous damage this fox can do! Man always finds something about himself of which to be proud. Many years ago Sophocles wrote:

Never from human life departs
The universal scourge of man,
His own presumptuous pride.

Pride is bad enough in the life of any person; it is tragic in the life of a Christian who professes to reflect the spirit of Jesus Christ. The proud spirit and the spirit of Christian humility cannot be reconciled.

There are many persons who are proud of their Christian witness. But just as soon as they become proud they destroy the witness. The Christian can never boast of his spirituality, for at best it falls far short of our Example.

If one is tempted to become proud over what he has suffered for the sake of Christ, let him look at the lives of the Christian martyrs, and then his own suffering will be revealed in its true insignificance. Or look at the sacrifice of our Lord, and then see what happens to one's own pride in sacrifice.

There is a difference between pride and self-respect. We are not to despise ourselves, for we must remember that Christ considered us worth His crucifixion. God sees a great worth in man, and thus we must maintain our self-respect, and hold a high regard for humanity. But whatever we are is the result of God's grace, and therefore it is no cause for pride.

The Scripture warns, "Pride goeth before destruction, and a haughty spirit before a fall." The little fox of pride can do great damage in the Christian's vineyard, even bringing about eventual destruction. This fox must be kept away from the tender grapes of Christian witness.

Neglect.

The little fox of neglect is one of the most detrimental to the Christian vineyard because it undermines the foundation of spirituality. Our neglect does not spring from evil intention, but from preoccupation. The Christian today is always busy, and in his busyness of life he does not find time for prayer and Bible study. Meditation has been called one of the most arts, and is associated in many minds only with the monastic life.

But when one neglects the daily reading of God's Word and daily communion with his heavenly Father, he is depriving his soul of the spiritual nourishment it must have for growth.

We are always quick to point out that we do not *intend* to neglect God; it is simply a matter of time. And then there comes the routine statement that we hope some day to find more time to do these important things. But we never shall! The simple reason is that one does not *find* time for prayer and Bible study; he *makes* time.

It is a rare thing for any of us to miss a meal. Three times a day, regardless of what may be taking place, the business at hand gives way to the business of eating. Every workman would rebel at the thought of working straight through the day without an hour off for lunch. This is common procedure in the physical realm, but it should be no less so in the spiritual. For just as the body will become weary and begin to lag if it does not receive food, so will the soul lose its vitality when it does not feed upon the Bread of Life.

We are allowing the little fox of neglect to destroy the fruits of the spirit. When we are guilty of neglecting the very Source of our spirituality we cannot hope to witness adequately for Him.

Secularism

A third sin which the Christian must continually fight is that of secularism. In a world of such physical grandeur it is often difficult to focus the attention upon the spiritual. Thus the world becomes our main concern; the material blessings of life become the area of vital interest.

In direct violation of the teaching of the Lord whose we are, pleasure becomes the keynote. The world about us becomes important, not for what it reveals to us of God's majesty, but for what it can contribute to our own satisfaction.

The dominant note of materialism is sounded throughout every area of our society. One has only to read of the strikes in the economic

world to determine what item dictates conduct today. When material things become the master instead of the servant then we may be certain that a little fox has wrought havoc in our vineyard.

Thomas Huxley visited America in 1876 to speak at Johns Hopkins University. On that occasion he made this statement: "I cannot say that I am in the slightest degree impressed by your bigness or your material resources, as such. Size is not grandeur, territory does not make a nation. The great issue, about which hangs a true sublimity, and the terror of overhanging fate is, What are you going to do with all these things?" America, like ancient Israel, has turned to worship the golden calf, and has all but forgotten the Creator Who bestowed the blessings of which we boast.

Secularism has replaced spirituality; the little fox of worldliness has devoured the grapes of true devotion to God, and the vines stand bare and unproductive.

Unconcern

One fox paves the way for another. It is almost as though the little foxes worked a system of play similar to that of a football team. Having run interference through the Christian vineyard, one fox makes the path clear for another.

When pride, neglect, and secularism have run their course, weakening the spiritual life, then the little fox of unconcern takes command of the field. When Self has been exalted, and one's main thoughts center about personal desire, there comes a total unconcern for the lost and unredeemed.

We have been making a grand occasion of the annual One Great Hour of Sharing in our churches. But the very fact that such a program is necessary indicates that the rest of the year we fail to show the concern which Christ demands. The churches have revealed a pitiful lack of concern for the needy. The world has been crying for bread, and the Church, having in its possession the Bread of Life, has given a stone.

Let us be certain that we do not blunder into the opinion that One Great Hour each year fulfills our responsibility for concern. There are many who will drop a coin in the basket for overseas relief, and feel they have done their part for suffering humanity. These same persons will turn away from their own doorsteps a hungry beggar who asks for food.

If one is professing to be a Christian and to reflect the spirit of Jesus Christ, then his whole attitude must become that of the Master. Jesus revealed a constant concern for the burdened souls of the world. His first thought always

was for others, because His primary concern was to do the will of God.

A life of this calibre is not easily attained. The subtle sins which so easily beset us destroy the witness of which we boast. Every Christian must constantly guard against these little foxes which destroy the fruits of faith, for our vines have tender grapes.

BE STILL

CLARENCE E. MACARTNEY

Text: Psa. 46:10—"Be still and know that I am God."

Psa. 4:4—"Commune with thine own heart and be still."

WHEN Samuel was about to inform Saul, seeking for his father's asses, that God had chosen him to be king over Israel, he said to Saul, "Bid the servant pass on before us, but stand thou still awhile that I may show thee the word of God." God has great things to say to man; but if he would hear them and know them, man must be still and let God speak.

To be still is a condition of our receiving the highest knowledge. When the scientist would wrest some secret of nature's mystery, he does not set up his apparatus in the midst of the noisy and crowded thoroughfare, but in some quiet and remote laboratory, where he waits for nature to speak. The historian who would hear the voice of the past must shut himself off from the voice of the present.

The forest speaks with an eloquent voice, the forest that at first seems so silent and speechless. It is not when you are crashing through the underbrush with the leaves and broken limbs crackling beneath your feet that you hear the voice of the forest. But when you sit down in silence on a fallen log, then it is that you can hear the voice of the forest, the grinding of one limb against another, the fall of a nut in obedience to the universal law of gravitation, the flitting of the wings of a bird, the scamper of a rabbit, the drumming of a woodpecker, the far-off voice of a plowman calling to his horses, and in the tops of the highest trees the gentle stirring of the leaves, like the sighing of a soul that has come up out of great tribulation and entered at last into its peace. The forest says, "Be still, and you will hear my voice."

What is true of nature is true also of the God of Nature. "Be still, and know that I am God. The highest kind of knowledge is the

*First Presbyterian Church
Pittsburgh, Pennsylvania*

knowledge of God. When Isaiah predicted and described the Messianic age, he spoke of it as an age when all shall know the Lord and the whole earth shall be full of the knowledge of the Lord. Jeremiah said that the wise man was not to boast of his wisdom, that the strong man was not to glory in his strength, nor the rich man in his riches but let him that glorieth, glory in this, that he knows God. Man's greatest need, the world's greatest lack, is the knowledge of God. The Incarnation and ministry and passion and Resurrection of our Lord and Saviour Jesus Christ was to this end, that man might know the only true God.

God can be known. He is never too far off to be near, for He is within; but silence, stillness, meditation, prayer, these are the conditions under which we know God. One of the most beautiful sections of the world is that district in Cumberland known as the English Lakes where one passes the homes and haunts, and sometimes graves, of the English poets and men of letters: Southey, Coleridge, Wordsworth, and DeQuincey. It is significant that it was there, in that remote and beautiful solitude, and not in the crowded and noisy city, that these poets and writers got their inspiration to speak to the souls of men. It was there they entered into

"That blessed mood
In which the burden of the mystery
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened."

What was true of the poets was true of the Prophets and the Apostles. It was when he was on the backside of the desert of Sinai that Moses saw the burning bush and turned aside to hear what God would say. It was when Elijah had gone forty days' journey into the wilderness of Horeb that he heard, after the earthquake and the whirlwind and the fire, the still small voice of God. John the Baptist was in the wilderness until the day of his showing unto Israel.

Pythagorus, the ancient philosopher, made it his rule that any one who would study philosophy with him must first of all spend a year in silence and mediation, for he said there was nothing to talk about until the student had learned to see the invisible.

Another beautiful form in which this same truth is expressed is found in the Fourth Psalm, where the Psalmist says, "Commune with thine own soul and be still."

One can not plan for the greatest things in life unless one goes apart and talks with his soul. The greatest buildings, the greatest paintings, the greatest poems were not impulsive,

spontaneous productions, but the result of thought, and plan, and labor. Too much of our living is impulsive, and not planned, thought out and ordered. The life of the soul within determines our outer life, for as a man thinketh in his heart so is he.

The Benefits of Self Communion

There is, of course, a wrong way in talking to one's soul, as Nebuchadnezzar talked to his soul when he said, "Is not this great Babylon that I have builded?" Or as the rich fool talked to his soul, when he said, "Soul, thou hast much goods laid up for many days." But there is a right way to talk to the soul that is highly profitable, as David said in some moment of gratitude, "Bless the Lord, O my soul, and forget not all His benefits." When your soul is tempted to complain, or be dissatisfied, talk to it as David talked to his and call upon it to bless the Lord and remember His benefits.

Thus it is that to commune with the soul refreshes and strengthens our life, creates a high and noble purpose within us, awakens true contrition, and strengthens us and fortifies us for every trial of life. The 46th Psalm is supposed to have been written to the people of Israel at the time of Jerusalem's deliverance, telling them to put their trust in God: "Be still, and know that I am God." In the swelling tumults of the world today the Christian man has that same high privilege. After all, it is not any of the nations, or leaders of the nations, but God, who is on the throne. He is the ultimate actor on the broad stage of human events, and the great men and the great nations are but the brief embodiment and the transient realization of His desire.

There are those storms and tumults, too, sorrows and doubts and trials that arise within our own life. There, too, the thing to do is to commune with your own soul and be still.

God has made wonderful provision for this highest need of man. In the cycle of the days he has set gleaming like a precious stone the Sabbath, the day for rest and relaxation and communion with God and the soul. Yet every Sunday displays to us the strange spectacle of thousands upon thousands hurrying off, fleeing from the voice of God. God has given us the Bible through which His voice speaks; but no man will hear that voice unless he opens the Bible and reads and lets God speak. God has given us the marvelous power and privilege of prayer. If the Son of Man needed to go apart in prayer and self-communion, how much more do you and I need to be still in prayer and hear the voice of God. Christ said, "When

thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." The reward of communion with God in prayer, in the time of stillness and silence, is strength and joy in our outer life. He that seeth in secret shall reward thee openly.

No matter where we live, how busy or how hurried our life, all of us can have a quiet garden of prayer if we desire it. One afternoon last week I was passing with a friend through one of the congested areas of our city. The streets were narrow, the houses crowded together, and there was a cloud of smoke ascending from the river and the railroads, the factories and the breweries. But here on the top of the hill, in the very midst of it all was a peaceful and beautiful and well walled little garden or park. There the foliage of the trees was just as heavy and the shade just as grateful, and the grass just as green as in some remote place in the country. So in the hurry and tumult of life, if you really want to do it, you can have a place and a time when you talk with God and your soul.

And what shall a man say to his soul? There are many and great and profitable things that a man ought to say to his soul. Say to your soul, "Soul, dost thou not know that thou art to live forever? The sun will grow dim, the stars will sink out of sight, and the universe back into silence roll, but thou shalt live forever. Why, then, soul, be so vexed or distressed over the loss of a few things of this world, or over thy failure and disappointment to secure some of those things, when a few years hence it will make not the slightest difference to thee whether thou either hadst them or lost them? When all these things have disappeared, thou remainest."

When tempted to sin, speak to your soul and say, O my soul, come not thou into their secret, and unto their assembly mine honor, be thou not united. Why, soul, wouldst thou stain so noble a being as thyself with even a moment's sinful thought? Why, O my soul, let hatred, or envy or jealousy, or anger, so unworthy of thy greatness, hurt or stain or injure thyself?

Why, O my soul, when thou art created for things eternal, dost thou keep gazing so long and eagerly at the muck and the dust and the straws and the small stones, when over thy head an angel holds a golden crown? And why, O my soul, art thou cast down and discouraged and afraid? Dost thou not know that

the everlasting God is thy refuge? Hope thou in God!

And why, O my soul, dost thou keep me longer from repentance and from faith in Christ? Thou knowest, soul, that the way back to God is long and the day is short. Come, then, O my soul, let us return unto the Lord; for He will have mercy, and unto our God for He will abundantly pardon!

Finding Your Spiritual Resources

W. FRANKLIN HARKEY

Text: "But he said to them, I have food of which you know nothing." John 4:32.

THE SIGNIFICANCE of Jesus' reply to His disciples lies in the fact that His life was based on more than material things. This is a truth that modern life is slow to learn. Very naturally and simply the Gospel record describes our Lord, "he was afterward an hungered." Forty days and forty nights He was alone with the Father searching His very soul and seeking the will of His Father. These vivid pictures of the driving motive of our Master's life suggest lessons for us.

It is well that we discover what these spiritual resources are. What is the meat of which our Lord speaks? "My meat," said He, "is to do the will of Him that sent me, and to accomplish His work." This revelation bears study. The world is concerned about its resources. There is a sense of fear and insecurity that lies deep upon the human heart, whether it be here in rich America or among the teeming millions of Asians. Largely speaking this fear has to do with the concern for material things.

Insofar as the Christian is concerned there is for him hidden resources in the assurance that God is with him. Jesus found this truth to be true in His own case. Such confidence was His as He set forth on His mission. The food given Him during the forty days of testing was not of this world, but in the strength of that He went forth to accomplish His work for mankind. The faith that sustained and kept Him was the confidence that even in the hour of Gethsemane He was not alone. Men and women are baffled and disil-

lusioned now by the circumstances of life. They must have more than the material things of life to sustain them in the hours of trial.

Moreover, the assurance of God's love is a hidden resource that the world cannot give nor can it take from us. The poet voiced for us that thought,

"I know not where His islands Their fronded palms in air;

I only know I cannot drift Beyond His love and care."

And with that great souls in every generation have moved onward amid trials and testings. The hidden resources have been sufficient. To Jesus in a very critical hour came this hidden resource, a Voice spoke saying, "This is my beloved Son in whom I am well pleased."

These abundant resources call forth a question: How may they become the personal possession of every child of God? That question leads to a number of questions: What was the secret of Jesus life? What gave Him poise and calmness in the face of life's problems? Can we tap this reservoir of hidden resources?

Surely in obedience to God's will these spiritual things become available to us. "My meat is to do the will of Him that sent me." If one will only discover what lay back of these words the answer is clear. At Jacob's well one of the most important interviews in the life of Jesus is revealed. He broke down a certain iron curtain that had hung for centuries between His heavenly Father and the needs of people. He obliterated racial distinctions." Jews and Samaritans had no dealings." Jesus refused to accept the traditional view. Woman's place was below that of man's. This idea had no bearing in the light of the Gospel. There were certain people who because of their sins were outcasts. Their salvation, said Jesus, is God's concern. They must be the concern of the Church. These questions were faced by Jesus. In answering the spiritual needs of people He forgot all about being hungry.

If we have not found these spiritual resources for ourselves it is because we have not discovered the service to which Jesus has called us. Our response to His call has not been ready and willing. There are these unnamed daughters of Samaria who need the Gospel. There are these iron curtains of prejudice and hate that need to be obliterated. Isaiah cried in his day, "Wherefore do ye spend your money for that which is not bread? Eat ye that which is good, and let your soul delight itself in fatness." In

Babylon the Jews had plenty of food, but their souls were famished.

To our age comes the ageless message of Jesus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now specifically, these spiritual resources of faith, love, courage, Christian service, and hope are yours through a personal appropriation of Jesus Christ as Lord. Deep spiritual needs are all about us. Christians are called to serve. Very early in His ministry our Lord called disciples and sent them forth. Nearing the end of His ministry He again sets forth the call: "As my Father hath sent me, even so send I you." No one can question the resources that are ours: "I am the bread of life." "I am the water of life."

If we are to become heirs of these spiritual resources we must know something of their value. The picture of Jesus weary and tired sitting on the curb of Jacob's well is one of the most winsome we have in the Gospels. He comes very close to our humanity in scenes like that. He is both God and man, Son of God and Son of Man. He might have been excused for delaying an opportunity of pointing a soul heavenward, but in that hour the value of one soul was more than rest and refreshment. He discerned that spiritual values were greater than physical needs. When men have discovered this truth life can never be dull or meaningless.

It is not trite to say that in our generation Christians have possessed to a remarkable degree these hidden resources, great spiritual reservoirs. How else can one explain the fortitude and courage displayed by men and women under fierce persecution. Byron's "Prisoner of Chillon," is an old illustration, but it is in point when we consider that man is a citizen of two worlds. Men may imprison the body, but they cannot touch the spirit. A man is shut up in a dark dungeon on the shores of Lake Geneva. In the prison cell is a tiny window that looks across the lake to the mountain heights beyond. The prisoner has made footholds in the wall and every day he climbs up so that he can get a glimpse of the snow-capped Alps. His body is cabined, cribbed, and shut in, but his spirit roams the universe. The same was true of Lord Macauley, imprisoned in the Tower, but during that period his mind roamed the universe.

Now, the Christian has meat to eat that the world does not know about. As Jesus was emancipated from concerns of the body, so the child of God goes about his work knowing that the day will reveal the true worth. Two things moved Jesus, doing the Father's will and accomplishing the work set before Him. In the

great passion to fulfill these Jesus moved on toward the Cross. The question left us is: "Who follows in His train?" The poet sounds the challenge:

"But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!"
(Longfellow)

The Easters After Easter

JOHN L. E. dePAPP

Text: "Even when we were dead through our trespasses, made us alive together with Christ, and raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus." —Eph. 2:5-6.

THE OMNIPOTENT power of God is shown in the resurrection of Jesus Christ. This was the first Easter.

Because there was a first Easter, there could be, and there will be a great Last Easter, when God with the selfsame power with which He snatched Jesus from the claws of death, will resurrect all the dead, because "in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep." (I Cor. 15:20). During the interim between the First and the Last Easter, God, with His power, is continuously repeating the miracle of Easter, the miracle not of physical, but of spiritual resurrection. He gives a new life in Jesus to those who have died because of their sins. Every spiritually newborn child of God is the result of His work. Each rebirth in God is a repetition of the miracle of Easter. A new man, who was dead because of his sins, and has risen to a new life, is a proof of the power of the Almighty, just as Christ's resurrection from the dead. This Easter miracle is perpetually happening around and within us. It is thus that we live in a continuous, a permanent Easter.

According to our text, God performs the Easter Story for us in two tempos: 1. He makes us alive, and 2. He raises us up.

1. It seems that "to quicken" and "to resurrect" mean that same thing, but upon a closer scrutiny we discover a degree of difference. The Easter Story starts with the "quickenings" work of God. The miracle of "quickenings" occurs

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when God,—and in this world this can occur only through God's agency,—speaks to those who are "dead in spirit". He wants them to live, and indeed those who listen to His call will be brought out from death to life. They are made to live again, they are "quickened in spirit". Even those in whom *rigor mortis* has set in, who have become cold and stiff, in spirit there begins life anew. Spiritually, their blood begins to circulate again, their lungs begin to fill with air, their eyes open and see, their ears open and hear. This process of transformation may be compared to the process of gaining consciousness after an operation. As the patient first begins to come out from under the effect of the anaesthetic, it seems to him that he hears somebody calling his name in the distance. Gradually this call sounds closer and closer. He opens his eyes, and his surroundings gradually become familiar. He realizes where he is, and then, suddenly, with a great sigh, he says, "I AM ALIVE!" The man who has been brought to life by God undergoes a very similar experience. He sees himself and his condition before God. He realizes his real position before God. Out of the deep I call to Thee, O, Lord! Suddenly, he hears God's call; he feels warmth around his heart. It seems to him that he has just awakened from a bad dream. He begins to breathe freely!

Jesus concludes the first part of the Easter Story by destroying the cause of spiritual death. He does this through His forgiveness. "You, being dead in your sins, He quickened together with Him, having forgiven you all trespasses." (Col. 2:13).

It is basically characteristic of these quickened souls that they receive forgiveness *bona fide*! Also that evil no longer dominates their lives. They may still stumble, but they no longer remain prostrated in sin. Through the strength of Jesus Christ, they get up on their feet again. They cannot remain content in sin any longer, for sin has ceased to be the generating power in their lives. They may be compared to a rubber ball which cannot be kept under water, because it bounces back up again to the surface.

2. God raises up those whom He has quickened. This resurrection means that the quickened person gets on his feet again and is able to walk. He *becomes* active!

Compared to the condition of a patient after an operation, at first he does nothing more than lie awake in bed, gazing around the room; eventually he *gets up* and starts walking, a

little uncertainly, hesitatingly, not being sure of himself; but gradually he gains momentum and walks with increasing courage.

The *resurrected* man is an *active man*. His mind is not merely occupied with the thought that God was merciful to him when He forgave his sins, but with the determination to *try* to lead a life according to the grace given to him through Christ's forgiveness. This grace *spurs* him on to walk in the *new life* which he received through resurrection. He ought to walk under the guidance of the Holy Spirit now.

The resurrected man's ability to walk in his new life actually means that the *fruits of the spirit* are manifest in him. The fruits of the spirit are love, joy, peace, long-suffering, patience, kindness, goodness, loyalty, humility and temperance.

The genuinely revitalized and quickened life should show deeds. As soon as the resurrected, quickened man ceases to walk in the deeds which have been prescribed for him by God, his life will end immediately and he will sink into death again.

God is anxious that each and everyone of us should share the experience of this double miracle. It may be that we are quickened and resurrected to a new life at the same time, but because of man's disobedience, it may happen that a long time elapses between the two. There are Christians who remain practically static in the first phase; they rejoice because their sins are forgiven; they repeat happily, "I became a child of God, . . . I became a child of God." But they live a very self-contented, *passive* life. Their lives lack the ability to *walk actively* in the *new life*. They remain rooted to one phase, they cannot act. The fruits of the spirit do not appear.

On the other hand there are Christians whose lives are radiant with the fact that they are living a new life in Jesus Christ. They walk under the leadership of the Spirit. They have become different, but they lack vision, and cannot regard things from the side of God. The smallest cloud that appears on the horizon discourages them. A handful of dirt is metamorphosed into the Himalayas. They always find obstacles in trifles, in very petty troubles. Their view is shrouded with the fogs of doubt; they cannot see God with a clear and widening vision.

Let us beseech God to show us daily the double miracle of Easter, that we may live as quickened and resurrected Christians in our church and in the world.

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Sacred Harp Singing Day Vanishing in Modern South

The all-day singing of Sacred tunes, with dinner on the ground, has gone the way of the horse and buggy, according to a report by United Press from New Hope, Miss., July 24, 1952. The once cherished southern social and cultural tradition, with its melodic sacred harp concerts, is dying. There are few alive, except the sexagenarians and septuagenarians who gather here for a singing convention each year, who know or care enough about the rich heritage of the Sacred Harp Singing Day, to mourn its passing. Historically, sacred harp singing had its inception in the early primitive Baptist Churches of the original colonies. With no organs to give pitch and no song-books from which to head the words, congregations had to depend upon the ministers to "h'ist the tune."

The preachers would sing the tune through y the notes, then read the words while their ocks joined in on the notes. The pioneers ike the musical experience and the practice

grew and was perfected. Lacking music, the early settlers either composed their own—without benefit of pencil and paper—or borrowed on their home countries. Many of the most cherished sacred harp tunes of today once were popular songs in Scotland, Ireland and England. Some came from the pirates, others from Negro slaves.

Two Firsts

At Marinette when Synod elected delegates to the United Lutheran Church's biennial convention in Seattle this October, Malcolm Mitchell, otherwise known as Chief Yellow Bird, assistant to the Rev. John Dehaan at the Rocky Boy Indian Mission, and Miss Ellen Erickson, the efficient parish worker at Holy Trinity Church, Minneapolis, were elected as lay delegates.

This is the first time that the Synod of the Northwest has ever elected a woman as a lay delegate to the biennial convention of the ULCA, and the first time that an American Indian has been elected.

ILLUSTRATIONS

JOHN H. JOHANSEN

God Is Love

Texts I John 4:8—"He that loveth not knoweth not God; for God is love."

A young girl who was enticed by the false glitter of city lights to leave her village home, sought gaiety and pleasure in the larger, brighter world. As many another before and since, she found she had followed an elusive will-o'-the-wisp. In the end she was led downward towards the dark places of the city, with coarse companions, she frequented low taverns and dives.

Letters from home soon ceased to find her, and for many months the family had no news of her. Then, in some way known only to God, word reached the parents of what had happened to the girl. The mother at once set out for the city. She went to the old address and followed every clue, but without success, there seemed to be no way of finding the lost girl. Then the undaunted mother thought of a way. She had her photograph taken and paid for scores of prints; she wrote a message beneath the pictures, went to every tavern and dive, told her story to the proprietors, and asked permission to pin her photograph upon the wall.

One night, with a boisterous, half-drunk party, the girl entered one of these taverns. As they sat down at one of the tables, she caught sight of the picture pinned on the wall. She leaned forward to see it better, for something about it attracted her; besides, there was something written underneath. To her amazement she recognized her mother. Before she had even read the words beneath the picture, contrition was already at work in her heart; and after reading the message she knew she must return home at once. And, indeed, she did. For the message beneath the picture was simply this: "Mary, come home. Mother loves you still."

That is the Word of God to this needy world. Calvary was God hanging His picture upon the walls of the world and writing beneath it in letters of blood: "Sinner, come home. God loves you still."

Christ And Him Crucified!

Text: I Cor. 2:2—"For I determined not to know any thing among you, save Jesus Christ, and Him crucified."

It is related that Adoniram Judson, the great missionary to Burma, at length returned to America and was invited by a certain church to give an address. The minister and the members of the church expected an account of his intrepid labors and amazing experiences as a missionary of Christ in that Eastern land. Instead of this Judson used the occasion to preach simply about his Lord and told the story of the Cross.

At the end of the service the minister said to the great missionary: "Thank you for your message, Dr. Judson; but I am afraid our people were somewhat disappointed. You see, they have heard of much which has happened to you and what you have done in Burma, and they hoped to hear more of it tonight. I am afraid they expected a thrilling story, such as you alone could give."

"I gave them a thrilling story," replied Judson, "the most thrilling story there is, and the greatest story that I know."

Someone has said that Judson was a man of one idea. That one idea was the love of Christ displayed in the Cross. To tell that wondrous story was his one ambition and the ruling motive of his life. Perhaps the reality of any man's spiritual life is revealed by the place he gives to the Cross, and whether he is able to say with true intention the prayer of Isaac Watts:

"Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood."

A Knight of the Cross

Text: II Tim. 2:3—"Thou therefore endure hardness, as a good soldier of Jesus Christ."

It is related that Henry Suso on one occasion while crossing Lake Constance, sat beside a young knight on his way to take part in a tournament.

"What is the prize at this tournament?" asked Suso.

"A gold ring," said the young knight, "it will be won by him who best bears wounds and bruises and yet holds out the longest."

Suso was young then, but that incident colored his whole life. "How much," he said within himself, "how very much these men are willing to endure for a prize so trifling! Oh

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to be such a Knight of God." And it is said that from that time on Suso came to think of his life as a tourneying for the Lord, in which he ought bear manfully and cheerfully whatever blows were dealt him.

God's Eternal Purpose

Text: Eph. 3:11—"According to the eternal purpose which he purposed in Christ Jesus our Lord."

In Marie Augustin Zwiller's picture, "The First Night Outside Paradise," Adam and Eve have been driven from Eden, and we see them looking back toward it. An angel with a flaming sword guards the gate. They are not looking, however, at the angel. Their eyes are lifted above him; for there, illuminating the darkening sky, is the bright outline of a Cross; and they are gazing wonderingly at that. The picture portrays the tremendous fact that God is of such a nature that He must be concerned with every crisis of human life and involved in every moment of human tragedy. The Cross was the revelation of this eternal fact. Jesus did not make the love of God; He died because God is good and anxious to forgive. The Cross revealed that the travail of God is as old as the human race and its sinful need.

Alive Forever More

Text: John 11:25—"Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

In Lloyd Douglas' novel, "The Robe," Marcellus, a converted Roman centurion, has just watched the stoning of Stephen. Just as death came to the first Christian martyr, Stephen

raised himself on one arm and holding one hand aloft, shouted triumphantly, "I see Him! My Lord Jesus—take me!" With that his eyes closed and Stephen crumpled in death upon the stones. Marcellus, turning from that overwhelming moment of transfiguration, looks into the eyes of a legionnaire standing nearby.

"That was a strange thing, sir!" exclaimed the soldier. "More strange than you think!" exclaimed Marcellus. "I would have sworn the Greek was dead! He thought he saw someone coming to rescue him!" "He did see someone coming to rescue him" shouted Marcellus ecstatically. "That dead Galilean maybe?" queried the soldier, nervously. "That Galilean is not dead, my friend! declared Marcellus. "He is more alive than any man here!"

O death, where is thy victory? O death, where is thy sting? Thanks be to God who giveth us the victory.

Victory Over Death

Text: I Cor. 15:20—"But now is Christ risen from the dead, and become the first-fruits of them that slept."

When a brother of Dwight L. Moody died, a number of the clergy came from New York City to say great words at his funeral. D. L. Moody, standing by the coffin of his brother, said with tears in his eyes, "Friends and neighbors, I thank God that He ever gave me a brother, I thank God that I can now look down into his face and know that I shall see him again." Then the great evangelist stood for a moment with hands uplifted, and eyes looking heavenward, as though seeking to pierce eternity. Suddenly he shouted in such triumphant tones that the multitude around could not fail to hear him, "O death where is thy sting? O

grave, where is thy victory?"

D. L. Moody had fully grasped the truth of the Christian message, and in the hour of sorrow and grief had found comfort and hope. He was but repeating the triumphant challenge of the Apostle Paul in his grand treatise on the resurrection.

Sixty Seconds

Text: I Cor. 15:52—In a moment, in the twinkling of an eye.

Mark 13:62—Lest coming suddenly he find you sleeping.

II Cor. 6:2—Behold, now is the accepted time.

The giant airplane was on fire. It had been making circles over its home field for over twenty minutes before this happened. The crew was making final training runs, and at the day's end some would see their training finished. But fire had now taken over, and an unexpected element had entered the scene.

But why worry about it? The crew had skilled members in it. The field was close by. It had been repeated many times that given nine or ten minutes any such airplane could land safely. Here was this one, just sixty seconds from the landing strip, just a minute away from the field. And on the field were skilled firefighters and the best of equipment to fight such fires. In just sixty seconds they would be on the field, the fire would be quickly extinguished, and the six men in the ship would be saved. The plane was headed directly for one of the landing strips. One minute—sixty seconds—and all would be well.

Then it dropped into a field. Two men were thrown clear, both going to hospitals where one died. Four were burned to a crisp as the plane was quickly turned into ashes.

Yes, several fire companies responded, but water was far away. The trained crew and the equipment for such fires was at the air field, sixty seconds away, flying time. But tragedy reached around the world that day—tragedy, sorrow, death, and sixty seconds.

Many lives and souls have been lost because of a matter of sixty seconds. Many have said to their later sorrow, "Almost thou persuadest me to be a Christian." And the one of whom Jesus said, "This night shall thy soul be required of thee," was not the last of whom that was said.

Sixty seconds from safety! An eternity can be wrapped up in 60 seconds.—*W. R. Siegart.*

Use Me or Lose Me

A Siwash Indian knew of a very excellent spring of water. He was afraid other tribes

might discover it and use it. He dreaded the day when that refreshing water would no longer be his to enjoy.

Others, however, did find that spring. They used it constantly—and so did the Siwash Indian. To his utter amazement he discovered that the more people used it the more water there was to use.

People are like that spring. The more we are used by God and man the more use we can be.

God is like that spring. The more we depend and rely on God the greater His providences; the more astonishing His mercies.

Someone has correctly said, "Use me or lose me."

That's right!—*The Church Herald.*

Hearts First

A veteran circus performer said to a young man learning to perform on the flying trapeze: "Throw your heart over the bars and your body will follow." Paul explained the remarkable generosity of the Macedonian Christians: "They first gave their own selves to the Lord." Money, service, talents, time—these naturally follow when we first throw our hearts into Christ's cause.

Modern Samaritan

Luke 10:29—"Who is my neighbor . . ."

I was riding west on the Great Northern Railroad's famous train, the "Oriental Limited." As evening settled over the prairies we noticed that a strong blizzard was blowing.

The train made a stop. We were told that two buses had given up and had transferred their passengers to the "Oriental Limited."

A little while later a young man came down the aisle of the car brushing snow off his hat and coat. He was a college student who had been called from his studies to go into the Navy. He had started to drive three hundred miles home, but his car had broken down. The "Oriental Limited" had rescued him.

As the train rolled westward into the deepening darkness and the howling storm, it continued making stops to gather in the storm-smitten travelers.

The conductor is the commander of a train just as the captain is the one in charge of a vessel at sea. I decided that the Great Northern is a railroad that has a heart, and that the skipper of the train was a modern Good Samaritan.

I soon learned that the conductor's name is Charles Roarig. He is a member of St. Mark's Church, Fargo, the Rev. Ingolf B. Kindem, pastor. Good-hearted Conductor Roarig is a

member of the council at St. Mark's.

If you ever get stuck in a blizzard I hope that kind-hearted person like Charlie Roarig will happen along before you get too cold.—*G.B.M.*

To a Son

Text: Matt. 11:27.

Son, I want to tell you that we miss you here. The door of welcome swings wide for your speedy return to this home. When I say 'Son,' you may feel that I am still thinking of you as a boy, but today I know that you are a man—a man among men. When that train pulled out last night and you stood on the platform, you looked wonderful. You looked like a mighty man, dressed in one of the greatest uniforms of the world, as far as man can go. But let us always remember that our strength rests in the power of the Prince of Peace, Who came to free the souls of all mankind.—*Dion, Salem, Albert Lea.*

Go Into All the World

"Be kind to the benevolent pocket of your offering envelope—through it you 'go into all the world.'"—*Paul L. Roth, Trinity Church, Kenosha, Wisc.*

Pleasing

(Continued from page 267)

Preach only to those who were leaders in a community, those who had money, good income, good clothes? No, Jesus preached the need for repentance and salvation to any and all who would hear, because Jesus knew that God created all the people,—poor, rich, leaders, the sick, the blind, the beggars, the sinners and the saints—and God wanted all of them to hear His Word, and earn forgiveness and Everlasting Life by believing and doing what God wanted them to do.

When Jesus was ready to return to the Father, he left a group of men on earth to continue preaching and teaching, what He had taught them about God and His love for all men, and knowing that they were human-beings, who might lose their courage, and even their faith, Jesus promised to send the Holy Spirit to those who were worthy of this divine help, so they would be able to face conditions as they existed. The church and its message is just the same today, if it follows the teachings of Jesus Christ, its founder. It is concerned with people—sinful people—changing their lives to please God, so they may earn Eternal life.

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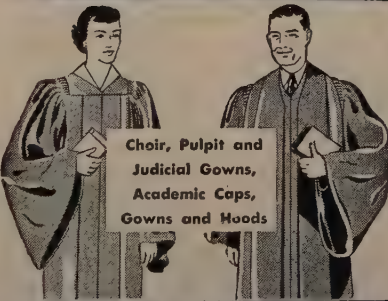
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BOOKS

FAITH AND EDUCATION, by George A. Buttrick. Abingdon-Cokesbury. 136 pp. \$2.00.

This is by far the most challenging and thought provoking book on the subject of education and religion written in recent times. Time magazine gave an entire page to a consideration of its contents. The fundamental purpose of the author is to analyze current education in order to discover its ultimates; to find the pattern of life given to students, and to see if graduates are prepared effectively to face the challenge of living.

Dr. Buttrick reminds the reader that accumulation of multitudinous facts are in themselves insufficient. That, for the most part education, instead of stemming from an ultimate, emanates from suspended judgment. He declares that atheism is detected not merely from aggressive statements but from silence and evasion.

The author declares that modern education is like a man starting on a great adventure without a compass. God, to education, is an extra-curricular, saying to the student, "Season according to your own taste." Dr. Buttrick declares the rudimentary basis for any life is, "love the Lord thy God with all thy heart, thy mind, thy soul, and thy neighbor as thyself." He points out that colleges have courses on the teachings of Socrates, Aristotle, Plato, Kant, but no required course on the teachings of Jesus. Whereas, the teachings of the Master have affected human history more than all of the others combined.

The book is divided into four chapters. They deal with the relation of education to the person, the com-

munity, failure and destiny. There are some books the message of which challenges the thought. "Faith and Education" is such a volume. It is essential to the formulated thinking of the modern Christian.—A. Wallace Copper.

ALTAR AND PEW. By Edward Traill Horn. Muhlenberg. 111p. No price given.

Here is a stimulating book on worship and devotional life. It is set in the framework of Lutheran thought and practice; exceedingly provocative in character for all who seek guidance and understanding, regardless of denominational background.

The author, the pastor of Trinity Evangelical Lutheran Church in Philadelphia, undertakes to discuss the forms of worship, their purpose both publicly and privately, the devotional preparation and life of the pastor, and the spiritual hunger on the part of people and the time-tested ways of satisfying it. His five chapters are extremely readable and helpful. Both pastors and laymen will find the discussion of the book as a whole profitable for instruction and, maybe, correction in worship habits and procedures.

The final chapter on the parish devotional program is particularly good with its many suggestions of worship ideals and practices. Every church would do well to re-think its worship program in the light of the author's analysis of purpose and need.—John W. McKelvey.

EVERYDAY RELIGIOUS LIVING. By Joseph Fort Newton. Abingdon-Cokesbury. 254 pp. \$1.25.

In the table of contents, topics like "Shabby Living", "Life's Bargain", or "Telling the Truth", with index listings of "Boredom", "Fear", and "Memories" indicate that this little volume of 66 brief discussions, each with its text, apply Christian principles to the common everyday cares and anxieties. The book offers wisdom and counsel, well supported by quotations and illustrations, in almost conversational style and in a form readily accessible whenever one is disturbed, or for daily devotions,—a very helpful book.—Claude Richmond.

53 OBJECT SUNDAY TALKS TO CHILDREN. By Joseph A. Schofield, Jr. Wilde. 190 pp. \$1.75.

This is the fourth volume of talks to children issued by the author and it is good. The objects used are, for the most part, simple and easily obtainable. A pocket-book is suggested for April Fool's Day; a candy bar and a can of soup (!) to illustrate Ecclesiastes 3:4; a radio speaker for a sermon on the call of Samuel; bells of various kinds and sizes to illustrate Exodus 39:25. The reviewer has been preaching to children for over thirty years, and still holds to his first position that the main purpose is to attract children to the morning service of the Church by giving them a definite and a particular part in it. Mr. Schofield supports him in that position.—Wm. Tait Paterson.

THE BOOK OF JEREMIAH. Volume II—Sixth Issue in Harpers Annotated Bible Series (Chapters 26-52). By Julius A. Bewer. Harper. 87pp. 75c.

This issue, like the other numbers in the unique series of pocket-size booklets of Harpers Annotated Bible Series, presents the findings of leaders in modern scholarship and critical study. It also presents the practical religious values found in the portion of the Scripture under consideration. It is rich in both content and style. Each issue of this invaluable series presents critical notes and practical interpretations that make the scriptures "come alive". This issue of Jeremiah, Chapters 26-52, is not only informing but inspiring—and no doubt will be rated as among the



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est in the various modern commentaries on the ancient prophet's pronouncements. Every minister, Sunday school teacher and Bible student will quickly recognize this volume as a nugget of gold. The *aliveness* of the content and the conciseness of the presentation is amazing. Even recent graduates of Theological Seminaries will find in this issue something different—something vitally new in religious understanding.—*Roy C. Helfenstein.*

THE UPANISHADS. By Swami Nikhilananda. Harper. 200pp. \$4.50.

The second volume of a planned series of four, this book contains the Svetasvatara, Prasna and Mandukya Upanishads, three of the source books of Hinduism, and is a modern translation from the Sanskrit by the leader of the Ramakrishna Vivekananda Center of New York City. A preliminary essay on Hindu Ethics is especially useful to the Western mind, and a glossary of terms at the close of the book helps the uninitiated reader.—*John H. Johansen.*

THE SPIRIT OF ST. FRANCOIS DE SALES. By Jean Pierre Camus, newly translated by C. F. Kelley. Harper. 199pp. \$3.50.

In translating the original 1639 work, Mr. Kelly has selected from six volumes materials for 23 chapters in general topics as Temptations, Mortification, Obedience, and under each has from seven to 17 indexed sub-topics, making readily available the thought of the saint as recorded by his intimate friend, Bishop Camus. Much is in narrative style rather than expository, and enlivened with humor as well as wit and spiritual insight, showing how Francois dealt with many and various situations. It teaches simple, practical lessons, as that happiness comes from the joy of inward peace derived from a good conscience. Protestants can learn much of interest about Catholicism as taught and lived by one of its great leaders, as well as the more general Christian virtues they would promote.—*Claude Richmond.*

THE FAITH ONCE DELIVERED. By Clarence E. Macartney. Abingdon. 175pp. \$2.50.

This volume is well up to the standard of the many previous volumes of the minister of the First Presbyterian Church, Pittsburgh. He deals with the basic doctrines of the Christian faith, and proclaims them in no uncertain terms. God the Father,—the Son—the Holy Spirit, The Virgin Birth, The Miracles, Satan, The Eternal Cross, The Resurrection, The Church, The Second Coming, The Last Judgment, Future Punishment, Heaven—anyone wishing aid and encouragement in reaching these teachings can find them here. The sermons are clear, concise, and full of conviction. The structure is logical and belongs to the topic. Many fine illustrations are found throughout the volume.—*Wm. Mait Paterson.*

ROOM FOR IMPROVEMENT. Edited by David Wesley Soper. Wilcox. 126 pp. \$2.00.

Dr. David Wesley Soper has made a significant contribution to Protestant thinking by securing outstanding minds to state things that would improve the Protestant Church. The book is divided into five chapters. These respective chapters were written by Chad Walsh, who is one of the New York Times' reviewers of religious books; Nels Ferré, who is professor of philosophical theology at Vanderbilt University; Robert Cushman, professor of systematic theology at Duke University; David Maitland, who is chaplain at the University of Wisconsin. Dr. Soper writes the concluding section of the book.

The writers endeavor to find weaknesses in the Protestant approach, and present what in their judgment

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The Government Tuesday told Everett O. Saffell, a \$10-a-week hotel bellhop, that he owed \$6,372 in back income taxes on unreported tips.—(AP), Cleveland, April 16, 1952.

would strengthen the church. Chad Walsh writes on "The Reform of Protestant Worship." He analyzes the varied elements in the average Protestant service. He postulates the need of giving greater consideration to the Holy Sacrament, Ferré in "Post-Critical Protestantism," reminds us that we can become too critical. He points out with considerable force the identification of God with the varied forms of revelation, and the place of the church in the revealing program. Cushman in "New Testament Faith and the Mind of Church Today" outlines the varied influences that have effected men's perspective of the New Testament faith. He shows how the emphasis has changed through time. Then the author sweeps aside these influences to state succinctly what the N. T. is for our century.

Maitland gives a most stimulating chapter on "Christianity and Work." He compares the double standards set up by our age, and clearly gives a Christian concept of labor in the world. In the last chapter on "Christianity Is One World" Dr. Soper shows the need to get back to Christ, and not make either the Bible or nationalism the object of our worship.

"Room for Improvement" is a thought provoking book. It inevitably makes a contribution to the mind that reads it because it challenges concepts and practices so frequently taken for granted.—A. Wallace Copper.

A HYMN IS BORN. By Clint Bonner. Wilcox. 108 pp. \$1.00 (paper).

This is a hymnody of a different sort. This is a study of hymns which ministers and laymen have longed to place in their libraries and bookshelves. Mr. Bonner believes that behind all the time-honored hymns of the church there stands a story, a human interest relate them to the hymns which are sung, loved and appreciated by Christians. He has done an excellent job of it.

These stories, which average about a page each, first appeared in newspapers from coast to coast. They have, therefore, been proven popular, as are the hymns to which they are related. There has been included a number of "gospel songs", which "exacting critics," the author is frank to admit, "do not place in the category of the more stately 'hymn'." However this reviewer did not find a hymn or story that did not have some message of Christian truth to tell.

Ministers will find this invaluable material for sermonic illustration. Leaders of youth, of Sunday School classes, and of other Church groups will find it no less valuable for devotional and inspirational material.

—W. Kirk Allen, Jr.

MAN ANSWERS DEATH. Edited by Corliss Lamont. Philosophical. 330pp. \$4.50.

For one who seeks to know the Humanist approach to death, this anthology of poetry supplies an answer. It does not claim to be anything more than an anthology based on the Humanist idea, "which interprets death as the absolute end of the individual conscious personality and which sets up the progress and well-being of men on this earth as the supreme goal of life."

A Christian minister would do well to have this volume of verse on his shelves as a reference work on Humanism, but he certainly could not hope to be able to use it as a source book for funeral and Easter sermons. Nonetheless, there are poems in the book which do give inspiration to the living of a fuller and more dedicated life on this earth.—W. Kirk Allen, Jr.

Doctor Reports on Use of Antibiotics by Americans

Dr. Lowell T. Coggeshal, biological-science dean at the University of Chicago, recently told the American Cancer Society that Americans have less chance of reaching an average age of 70 years than they had ten years ago. He said, "We are breeding a race of people who are more susceptible to disease. Penicillin and other new germ-killing drugs, called antibiotics, are diluting the biological-survival vitality of the human race."

Doom

(Continued from page 261)

flee? Where shall we go? What answer does Christian faith give to this Gospel of doom?

The Gospel enters with its glorious message of hope. Christian faith came in the first century when men were on the verge of despair. The same answer was given the Dark Ages. When the light of the glorious Gospel was almost extinguished men caught a new vision of Christ and His message of hope and peace. The light, burning ever so low, began to glow and throw its warmth upon a cold world. When men turn their faces Godward new light and hope always come.

For our age, distraught as it is with fear and forebodings, there is the Gospel message. The word of Jesus is sufficient for now, as it was when He said, "They need not depart." We need not try to ignore the fact that judgment day is ahead, and it may be nearer than we think. The hope of the hour is not to be found in man's fine armor, or in the devices which he has invented to protect himself from his enemies. With all of these, man still rests in a fool's paradise, and he knows that he is insecure.

The fact in this case is that too many of us possess a faith that keeps its eyes fastened on doom. Christian faith gives the answer in the offer of salvation, peace, and goodwill. In the midst of worry, fatigue, and despair men need to know the power of the Gospel. We are still far from accepting the provisions God has made for us.—W. Franklin Harkey.

Discouraged

(Continued from page 260)

came a new creature. Old desires vanished, new desires were born. He arose a new man.

For a while he helped McCaulley in his mission. He testified publicly of the power of Christ in his life to overcome evil. It was not long until he started a mission of his own. Sam Hadley's mission became the center of light in

darkened world for thousands of people. It became a place where multitudes like himself became new creatures in Christ Jesus.

How easy it would have been for him to have said, "There is no hope for me." However, God was waiting for the chance to make him strong and to help him lift others to the solid rock.

It does not matter what the cause may be for our discouragement. There is such a thing in this world as a second chance—yes, a third, fourth, fifth—many chances. As long as we grip the hand of God he can use us and lead us in paths of wonderful service.

Interpretation

(Continued from page 258)

stines and fight him. You're just a lad, a shepherd boy, while this giant has been a man of war from his youth up."

Well, if it's a question of youth, David has something to say on that score also. "Back home, Dad has a lion's mane in his lounging men. When the king of beasts attacked my flock, I seized him by the beard and, with the help of God, beat out his brains with the heavy end of my shepherd's rod.

"And Mom has a bear-skin rug in the living room. When a big bear tried to take a lamb from my flock, with the help of God, I thrust him through the heart with the sharp-pointed end of my rod and slew him."

"Well, boy," says the king, shaking his head, in the matter of personal prowess you've got the trophies to prove it. Since you insist on fighting Goliath then, "Go, and the Lord Jehovah be with you;"

"But wait a minute. You have no armour and no weapons. At the risk of losing it, you may use my armour. You may even have the use of the king's own sword."

Slender David tries on the cuirass, the body armour, and is swallowed up in it. He puts on the big bronze helmet and it comes down over his eyes. No good, can't use that!

Then he buckles on the king's sword and finds that it drags on the ground. Like as not will get between his feet and trip him.

He can't use this stuff. It's too big, and never before has he had a sword in his hand. After all, God enabled him to kill the lion and the bear with nothing but the simple weapons of a shepherd.


So that's how he'll face this ugly gorilla, Goliath; confident that God is on his side, and that "one with God is better than a thousand.

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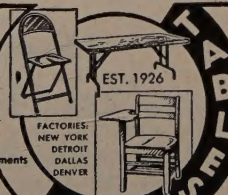
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The battle is not to the strong or the race to the swift."

For the 40th time Goliath lumbers out into no-man's land and shouts his taunts and his challenge. This is becoming monotonous! Isn't there a man on the other side?

But wait, what's this? Someone climbing up over the parapet? He's coming forward. Doesn't look very big. He's coming into view now. It's a boy! No armour—sheepskin tunic. No weapons of war—sword, spear, shield, or anything. Just a shepherd's staff in his hand, and a sling-shot stuck in his belt.

Is Goliath burned up!! What a studied insult to a man of war this is! "Am I a dog," he roars, "that thou comest to me with staves?"

Suddenly the air becomes blue with profanity. David is being roundly cursed by Goliath, with all the imprecations of his Philistine false-gods.

"Come to me," roars the red-faced Goliath, "and I will give thy flesh unto the fowls of the air, and to the beasts of the field!"

Undaunted, little Davy shouts back, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

"This day will the Lord deliver thee into my hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all may know that there is a God in Israel."

"And all this assembly (Israelites and Philistines) shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and He will give you into my hands."

As he was speaking, David was running to meet this lumbering-tank in human form. As he ran he reached into his shepherd's pouch and took out a smooth round stone, put it in his sling, and began whirling the sling round and round, faster and faster.

At the moment of greatest momentum, he let go. Zing, whined the stone through the air straight as an arrow, and found its mark just below the edge of Goliath's helmet, striking with such force that it penetrated the skull.

Down came the eleven and a half foot monster crashing to the earth with all the clash and clangor of a collapsing sixty-ton tank. With the giant's own sword, David forever put an end to this ungodly threat to the people and armies of the Living God.

The amazing thing is that Goliath was not the only monstrous human being to defy the armies of the Living God, and threaten the peace and safety of godly people.

Approximately as many centuries after Christ as Goliath had been before Christ there appeared another such monster way up in Mongolia. The name of this ungodly monster was Genghis Khan. Like many another, he had persuaded himself that it was his destiny to conquer the world.

Centuries later, in our own day, a new monster is loose in that same general area of the earth. It is sometimes spoken of as "the bear that walks like a man."

This monster arose in the region of the Dneiper River, surged briefly westward to the Elbe, then east in the reverse track of Genghis Khan—Armenia, Tartary, China, Mongolia, to the 38th parallel in Korea, with the present purpose of sweeping on to land's end on the peninsula jutting into the Pacific.

This 20th century monster is avowedly atheistic—*against God*, and all that pertains to the worship of God. It is more ungodly than Genghis Khan, who strangely enough, somehow felt that he had a "divine" call to conquer the earth.

This monster is more ungodly even than Goliath of Gath, who at least believed in the gods of Philistia, false though they were. "The bear that walks like a man" has no belief in anything except crass materialism as symbolized by its insignia of the hammer and sickle.

It has no faith in anything except brute force—hordes of barrel-chested men. Goliath put his trust in a spear the size of a weaver's boom. The new monster is currently putting its trust in the 30-ton tank, which we are finding can be stopped by the sling-shot like bazooka. The real danger lies in the hordes of barrel-chested men.

Under God, how can the Christian World successfully combat the current threat of "the bear that walks like a man"? Does the word "bear" ring a bell in your consciousness?

Ah, yes, David slew both a lion and a bear but his victory was accomplished not merely with the shepherd's rod.

Other less valiant shepherds were armed with the rod, but they fled at the approach of danger and left their flocks to be slaughtered by the lions and bears of the wilderness.

It was David's trust in God that gave him courage to face both a lion and a bear and destroy them with the simple weapons at hand.

And then there was gorilla-like Goliath. David destroyed that armoured-tank with his bazooka-like sling-shot. But was it the sling-shot that gained him the victory?

Ah, no, "thou comest to me with a sword, and with a spear, and with a shield," says David, "but I come to thee in the Name of the

GENERAL		CHURCH METHODS	
being Quickened	273	Asia Today	262
Book Reviews	280	Birthday Prayer	264
Children's Church	263	Church Suppers	264
Christian's Perils	268	Church Within Church	263
Comfort	259, 261	Citizenship Day	262
Courage	257	Get-Acquainted Plan	262
Discouragement	259, 261	Growth	266
Example	254	The Guilty	262
Faith	257, 259	John Wesley Letters	263
Fellowship	262	Methods Gold Mine	263
Illustrations, <i>Johansen</i>	276	Rally Day Supplies	263
Junior Sermons	266	Three in Ministry	262
Methods	262	Why of Attendance	264
Miraculous Growth	266	SERMONS	
One and Christ	257	Be still, <i>Macartney</i>	270
Prayer Poem	278	Easters After Easter,	
Sermons	268	<i>dePapp</i>	273
Spiritual Resources	272	Our Tender Grapes,	
Value of Church Suppers	264	<i>Sherman</i>	268
Way Back to God	270	Spiritual Resources,	
		<i>Harkey</i>	272
ARTICLES		JUNIOR PULPIT	
an Interpretation,		Being On Schedule	266
<i>Wagner</i>	257	Pleasing People	267
for The Discouraged,		SCRIPTURE TEXTS	
<i>Copper</i>	259	I—Illustrations	
How Things Grow,		O—Outlines	
<i>Bamberger</i>	266	P—Prayer Meetings	
		S—Sermons	
EDITORIALS		Psa. 1 (S)	257
Room Gospel, <i>Harkey</i>	261	Psa. 4:4 (S)	270
Hope and Comfort, <i>Roth</i>	261	Psa. 46:10 (S)	270
		Song of Sol. 2:15 (S)	268
ILLUSTRATIONS		Matt. 11:27 (I)	278
Live Forever	277	Mark 13:62 (I)	278
Christ-Crucified	276	Luke 10:29 (I)	278
God is Love	276	John 4:32 (S)	272
God's Purpose	277	John 11:25 (I)	277
Hearts First	278	John 21	267
Knight of Cross	276	I Cor. 2:2 (I)	276
Modern Samatitan	278	I Cor. 15:20 (I)	277
Sixty Seconds	278	I Cor. 15:52 (I)	278
Their Idol, <i>Wiseman</i>	254	II Cor. 6:2 (I)	278
O a Son	279	II Tim. 2:3 (I)	276
Use or Lose Me	278	Eph. 2:5-6 (S)	273
Victory over Death	277	Eph. 3:11 (I)	277
		I John 4:8 (I)	276


Lord of Hosts, the God of the Armies of Israel, whom thou has defied!"

In all three instances—the lion, and the bear, and gorilla-like Goliath—David used the simple weapons of the shepherd, but it was his trust in God that gave him courage, strengthened his arm, and gained for him the victory.

Is it not true that a nation's basic line of defense is its god-fearing homes—like that of Jesse, which produced a David, who became a king who relied upon God throughout his long and victorious reign?

I sincerely believe that the First Psalm of David is a resume of his own personal experience. Certainly it sets forth in an amazing manner the triumph and blessedness of the righteous, contrasted with the frustration and ultimate destruction of the ungodly.

This psalm might well have been written for the present day. In a very real sense it is written for the present day. Are you deeply concerned over the present trend of things? Then read, and re-read the First Psalm of David. It has all the answers!



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ALTAR WARE

Redington & Co., J. P.285
Sudbury Brass Goods286

BELLS AND CHIMES (Tower)

Mass Chimes.....287

BULLETIN BOARDS

Ashtabula Sign Co.283
W. L. Clark Co., Inc.281

CHURCH CANDLES

MUENCH-KREUZER255

CHAIRS AND TABLES

(Folding)

Adirondack Chairs.....283
American Seating.....287
Monroe Co.280
Redington & Co., P. J.286

CHURCH BULLETINS and PAPERS.

Ecl. Art Press.....283
Woolverton285

CHURCH FURNITURE

Josephinum Furniture281
Ossit Co.287
Redington & Co., J. P.277

COMMUNION SERVICE

Sanitary Com. Service.....285

GOWNS (Pulpit and Chair)

Bentley & Simon.....283
Cotrell & Leonard, Inc.279
DeMoulin Bros.281
Nat'l. Acad. Cap & Gown.....286
Ward Co., C. E.285

INSURANCE

Ministers Casualty.....287

MISCELLANEOUS

Accordion Mfg. Outlet.....285
Bureau of Architecture.....285

ORGANS (Pipe)

Austin Organ Co.285
Wicks Organ Co.286

PUBLISHERS

ABINGDON-COKES-
BURYBack Cover, 256
Upper Room.....275

RECORD FORMS

Hauke Press.....281

SUNDAY SCHOOL SUPPLIES

Standard Pub. Co.256
Union Gospel Press.....279

WINDOWS (Stained Glass)

St. Joseph's Art Glass.....283

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